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LES MŒURS DES INDO-CHINOIS d'après leurs cultes, leurs lois, leur littérature et leur théâtre. Par CH. LEMIRE, Résident honoraire de France. Paris, 1902. Pp. 28. Maps and figs.

This little book contains interesting data concerning the mental characters and achievements of the various races and peoples of Indo-China, — Annamese, Kiams, Thais, Khmers, Siamese, etc. The Annamese have Confucian morals, ancestor-worship, laws and literature, all more or less Chinese, — also a sort of bastard Buddhism. In Cambodia, Buddhism succeeded Brahmanism, with which it mingled. Just as Annamese culture has been so greatly influenced by China, so has Siamese and Thai by India. The Chinese drama uses only as springs of human actions natural morals, reason, ancestor-worship, — divinity, although dominating humanity, appears only vaguely and unpersonified. With the Khmers (Thai) events are subordinated to personal merits and demerits, and the characters are in mental and supernatural relations with the divinities. The Annamites, a realistic people, indifferent to beauty, form, ideal, woman, do not practice the dance. With the Cambodians it accompanies all plays and festivals. Said Prince Yukanthor : " The Cambodian dance they showed us at Paris in 1900 resembles the Khmer dance as the civilization introduced into Cambodia by the French resembles the ancient civilization of the Khmers ! "

Some Cambodian proverbs may be reproduced here : —

1. Do not try to go up stream.
2. The law, beside our passions, is like a flower on the head of a bald man.
3. Do not be morose. One can live in a narrow room, but one cannot live with a grief-stricken heart.
4. Fortune is not equal to knowledge.
5. Battle is painful. If the army goes away, be sad. If it stays near, be happy.

The Siamese tale of " The Walking Skull " is directed at drunkenness. Being brief, it may be given here : " Two drunkards were friends. One of them died. Some time after the cremation of his comrade the survivor went to the cemetery. Perceiving the half-carbonized skull of his friend, he began to lament, and, addressing the dead man, he invited him, as a sort of adieu, to come to drink a cup with him as of old. He then left. The skull at once rolled after him along the road. The drunkard, hearing behind him something like the noise of a cracked coconut, turned round and saw, to his great surprise, the dead man's skull moving towards him as if by means of a spring. Brave and gay companion, he was not afraid. ' My friend,' he said to himself, ' is thirsty. He is coming to drink some brandy with me at the inn where we have passed so many happy moments.' "

This is a good example of the short Siamese tales.

TIELE'S KOMPENDIUM DER RELIGIONSGESCHICHTE übersetzt von Lic. Dr. F. W. T. WEBER. Dritte deutsche Auflage durchgesehen und umgearbeitet von D. NATHAN SODERBLOM, Professor an der Universität Upsala. Breslau : Verlag von Theophil Biller, 1903. Pp. xii, 426.

The very brief space devoted to the religions of primitive America in this Compendium, four or five pages only, deserves extension in view of the

recent studies of Boas, Matthews, Miss Alice C. Fletcher, Dorsey, Fewkes, Mooney, Hewitt, etc. None of these investigators are included in the list of references, reliance being placed on Réville. Totemism and animal-cult are distinguished. Totemism is often social rather than religious. The "sun-worship theocracy" (p. 28) of the Natchez is given too much importance, perhaps. The deities of the civilized peoples of Mexico and Peru often "hovered between spirits and gods," as the names given them sometimes indicate.

WIE DENKT DAS VOLK ÜBER DIE SPRACHE? Plaudereien über die Eigenart der Ausdrucks- und Anschauungsweise des Volkes von Professor Dr. FRIEDRICH PALLE. Dritte, verbesserte Auflage von Professor Dr. OSKAR WEISE. Leipzig & Berlin: B. G. Teubner, 1904, pp. v, 112.

The first edition of this really interesting and useful little book appeared in 1889. A glance at the section titles and the index (pp. 127-153, 2 cols. to the page in the old) shows that Dr. Weise, who edited it after the death of the author, has made a good many changes, both of addition and of omission. The topics treated are: Folk and language, relation of sound and idea, choice and significance of names, history and use of personal names, number in the mouth of the folk, vanished speech-consciousness, culture-historical deposits in language, clearness of folk-speech, vocabulary of dialect, vivacity of presentation, convenience, liberties of folk-speech. On page 15 attention is called to the references to peculiarities of bodily organs, etc., in Latin names: Flaccus ("flabby"), Brutus ("heavy"), Lentulus ("slow"), Balbus ("stammerer"), Lurco ("glutton"), Naso ("big nose"), Nasica ("sharp-nose"), Labeo ("thick lips"), Capito ("block-head"), Calvus ("bald"), Varus ("crooked leg"), etc. At another extreme was the German patriots, who named their daughters *Gneisenauette* and *Blücherin*. "Fanny," as a diminutive of Franziska, obtained currency in Germany from the name of the heroine of Fielding's novel published in 1742. To literary influences are due also the run of Edgar and Edmund (King Lear), Richard (Scott's *Ivanhoe* and *Talisman*), Flora (Scott's *Waverley*), etc. In central Germany the military records reveal a peasant's son with the name of *Florian Stephan Tertulliani*! The governmental re-naming of the Jews produced many such appellations as *Löwental*, *Veilchenfeld*, etc. Among interesting number terms and phrases may be cited the following: A *nine-skin* man (Leipzig = "a sly fellow"), *nine-wise* (Low German = "very wise"), *seven* league boots, a face like *three* (or *seven*) days of rainy weather, take your *seven* baked pears, and go, the food is already warmed *fifteen* times, he has only *three* senses, he can't count up to *three*, he is *three* cheeses high, etc. The expressions "eine alte Jungfer, ein silbernes Hufreisen, die Stadt Düsseldorf, Messinghorn, ein vier blättriges Kleeblatt," etc., represent curious appositions to which the ear has become accustomed. Innumerable are such turns of folk-speech as "to be all ear," "to run one's legs off," "to be nothing but skin and bone," "to be beside one's self" (pp. 69-73).

The richness of dialects in names for animals, synonyms, onomatopœic